

A Call to the Tempted

SERMON

On the horrid CRIME
OF

Self-Murder.

Preached on a Remarkable Occasion,
by the Memorable

Dr. Increase Mathews

And now Published from his NOTES,
for a Charitable **Stop to Suicides.**

*Non est Licitum alicui seipsum Occidere, in aliquo eventu ;
Neque ob vitandum peccatum, neque ob defendendam pu-
dicitiam, neque ob Vitanda Mala hujus Vita, neque ob
Fidem vel Religionem, vel Virtutem tuendam ; neque ob
Salutem aliorum.*

Assist. Theol: Cast

B O S T O N ;

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H. G.

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Occasion of the Publication.



AMONG the Remarkables in the Life of the Memorable Dr. Increase Maiber; there is this Passage. p. 217.

THE Doctor felt once upon his Mind, a strong Impression, to Preach a Sermon about the Crime of **Self-Murder**; but he resisted, he declined, he laid it aside. He then wrote in his Diary: *This Day my former Thoughts about Preaching on the Evil of Self-Murder, returning upon me again; I look'd up to GOD, and as I was lifting up my Heart to him, then walking in my Garden, I was most strongly moved and melted. I could not speak a word for some time. Tears gushed from my Eyes. And it seemed as if it were said unto me, Preach on that Subject, & thou shalt Save Bodies & Souls from Death. The Lion is among thy Flock; Resist him with the Sword of the Spirit, and the Sheep Committed unto thy Charge shall be rescued out of his Bloody Hands! What the meaning of this is, I know not; but wonder at it. There may be something of Heaven in it, more than I am aware of.* The next Lords-Day, he Preached the Sermon [On, Act. XVI. 27, 28.] And Behold, soon after it, there came such to him, as informed him, That at that very Time, the Temptations to **Self-Murder** were impelling of them with an Horrible

• Violence; But GOD had Blessed that Happy Sermon for their Deliverance! They afterwards joined to his Church. —

A Religious and Honourable Person, upon the Reading of this passage, hoping that the Sermon might be again Blessed [more than Forty Years after the first Preaching of It,] made enquiry, whether the *Notes of the Sermon* could be Recovered: And here is all that could be Recovered. The Venerable Author, who in the Sixty Six Years of his Ministry, did not *use his Notes* in the Public, did not so *write his Notes*, as to have all the Lively, Instructing, Affecting *Amplifications* of the Pulpit in them. The Reader will perceive something of this, in the *Minutes* of the Sermon here Exhibited; and the Transcriber durst not make any Unjustifiable *Interpolations*: But his Inserting sometimes the Words of the *Texts* that are quoted, may be allow'd him.

THE Design of the Worthy Gentleman who demanded this Publication, is the same now, that has been in many others, to which he has generously Contributed; That is, *To Do Good*. And if any one poor Tempted Soul, be rescued from the hands of the *Destroyer*, by what is here offered, I am sure, he will count his Expences richly reimbursed: It may also comfort him, to have such a *Token for Good*; that as Dr. Mather has his Friend United with him in the *Services* of the Kingdom now; so they will be hereafter United in the Glorious *Enjoyments* of it.

Do thyself no Harm.

ACTS XVI. 27, 28.

HE would have killed himself ; — But Paul
cried with a loud Voice, saying, **Do thyself
no Harm.**



IN the Context, the Evangelist
gives an Account concerning
the Imprisonment of Paul and
Silas, for Preaching the Gospel
of JESUS CHRIST ; and a
most Remarkable Occurrence
happening thereupon, which
proved the Conversion of the
Gaoler, who had dealt very cruelly with them.
We have herewithal a Relation of what proved
the occasion of that strange Conversion. It was
brought to pass, by means of a *Miraculous Earth-
quake* which happened at *Midnight*. The Gaoler
being by this *Earthquake* frightfully waked out
of Sleep, was full of Distress and Consternation.
While he was thus distress'd in his Mind, the Devil
took advantage to fall upon him with horrid
Temptations.

TWO

Do thyself no harm.

TWO Things are noted in the Words before us. *First.* There is noted, The *Evil* which the *Gaoler* was Tempted unto; To wit, *Self-Murder*. He drew his Sword, and was just ready to sheath it in his own Wretched Bowels. *Secondly.* There is noted, That which was the happy means of diverting him from the *Evil*; To wit, The *Apostles speaking* to him. He cried with a loud Voice, Very Earnestly. And it was Time to be in Earnest. It was a matter of Life and Death!

INDEED, he used the most Effectual Argument that could be, to dissuade him from persisting in his Attempt of *Self-Murder*. He convinced him, that the *Temptation* which hurried him on to the Barbarous and bloody Fact by him designed, was a meer *Needless Fear*. He was afraid, the Prisoners were gone; and therefore the Magistrates who Committed them to Prison would put him to Death, for letting them escape. Therefore Paul says, *We are all here*. How the Apostle knew, that this was his *Temptation*; This is not expressly declared. Probably, the *Gaoler* might utter some words to that purpose. However, He was distress'd with a *Causeless Fear*: And yet this Distress did through the *Instigation of Satan* prevail so far, that he was just upon the point of making himself away. Such is the Subtilty of *Satan*, and his great power over the Minds of Men, when GOD shall see meet to let him loose; as that he can from meer *Imaginary Fears* put them upon no less an Evil than *Self-Destruction*: It was with the *Gaoler* so; and the *Temptation* had

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had prevail'd, if *Paul* had not earnestly caution'd him from heark'ning to it.

DOCTRINE.

PEOPLE distressed with Temptation, had sometimes need to be Earnestly Cautioned against the Sin of SELF-MURDER.

THERE are Two Things to be now spoken to ; *First*. What the Distresses and Temptations are, that put Men upon the Sin of **Self-Murder** : And then, The Reasons why they that are so Tempred should be Earnestly Caution'd against this Evil.

Quest. 1. THE Distresses and Temptations that often put Men upon the Sin of **Self-Murder**: What are They ?

I. SOMETIMES Men are Tempted unto this Evil, that so they may not fall into the hands of those, that they think, will put them to a *Miserable Death*. This was the Temptation of the Gaoler now before us. According to the Law among the Romans, if the Gaoler let his Prisoner go, he was to suffer the same Punishment which the Prisoner should have undergone. Hence, *Act. XII. 18, 19*. When *Peter* escaped, the Souldiers that were set for his keepers, *Herod* ordered them, to be put to Death. Sinful Creatures think with themselves, that if they Live a while longer, they shall be put to a more Miserable Death ; and therefore it may

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may be said of them, *Sin hast thou chose rather than Affliction !* They will Destroy *themselves*, rather than stay for *other Men* to do it. We have several Instances of this in the Sacred Scriptures. *Saul, Bloody Saul*, was one of them : He will Dy by his own hands rather than the *Philistines*. *Achitophel* was another of them. He might well conclude, when his Counsel was not hearken'd to, that *David* would prevail, and then he must needs Dy for his Treasons. What is it that we read of *Zimri* ? 1 King. XVI. 18. *When he saw the City was taken*, and he must fall into the hands of his Enemies, he *burnt the Kings House over him*, and he died. Humane History gives us many other Instances. Among the rest, *Hannibal* poisoned himself, that he might not fall into the hands of his Enemies. *Demosthenes* did the like. The Wicked Jews Blasphemously imagined, that the Holy Son of GOD, the Blessed JESUS, would have killed Himself, for fear of falling into *Their* hands : Joh VIII. 22. *Then said the Jews, will He kill Himself !*

II. THE *Fear of Disgrace* in the World, puts Men upon it. There was This also in the *Temptation* of the *Gauler* : He thought it a *Disgraceful* Thing to be put to Death in a way of Judicial Proceeding, and with a Public Execution : And therefore ! — Sometimes a *Proud Spirit* had rather Commit the *Greatest Sin* against GOD, than undergo a *little Disgrace* from Men. This was the *Temptation* of *Abimeleck* to *Murder himself*, or (which is the same) desire another to
kill

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kill him : Judg. IX. 54. *Slay me, that men say not of me, A Woman slew him.* There have been some, that when they have Committed foul and shameful Sins, have through fear of Punishment and Disgrace among Men, destroy'd themselves. To a Proud Spirit there is nothing so Bitter as Disgrace and Infamy. When this Temptation overcomes them, they will chuse Death rather than such a Misery. And thus also it is, when Men for fear of Want shall desperately Destroy themselves : They think, it will be a Disgraceful Thing, to be beholden unto others for their Subsistence ; and, it may be, to be brought unto a morsel of Bread, and Live like a Beggar ! such a Temptation is too hard for them ; and therefore they think to be eased of it by a Self-Destruction.

III. DISTRESS of Conscience is that from which the Devil does many times, take occasion to Tempt Men unto the Sin of Self-Murder. Saul was in Distress of Conscience, as well as otherwise Distressed ; and therein he would have Starved himself to Death. See 1 Sam. XXVIII. 15. 22, 23. — Jadas is in Distress of Conscience ; And Then ! — he flies to the Halter, that he may let out his wretched Soul. The Burden of a Guilty and a Wounded Conscience, it is Intolerable. It is said, Prov. XVIII. 14. *Who can bear it ?* Poor Creatures having such a Wounded Spirit, and being under the strong Delusions of Satan, often think to obtain some ease by ruining of themselves. Especially when Inward & Outward Troubles meet together, (as oftentimes they do)

Miserable Creatures are in danger of becoming Guilty of this Crime; *Satan* takes this Advantage to *Tempt* them unto it. It seems, as if *Job* were thus *Tempted*; though he had the Grace to Resist and Conquer the *Temptation*. He was in *Affliction* upon Temporal Accounts; At the same time he thought, *GOD* was his *Enemy*; He felt the *Terrors* of *GOD* in his Soul. *GOD* suffered *Satan* to terrify him with frightful Dreams. He was *Tempted* hereupon to chuse the most *Ignominious Death*, rather than be in such Misery. He says, *Job VII 15 My Soul chuseth Strangling, and Death rather than Life.* But the Mercy of *GOD* Preserved him from laying *Violent Hands* upon himself! —

Quest. 2. FOR what *Reasons*, are they that are so *Tempted*, earnestly to be cautioned against Complying with the *Temptation*?

I. *TEMPTATIONS* to *Self-Murder*, *SATAN* is in them! Such *Temptations* are not from the Holy & Blessed *GOD*. Let no man say, when he is thus *Tempted*, *I am tempted of GOD!* --- *Jobs* Wife tempted him, to Commit such a Sin, as would bring a quick Death upon himself. *Curse GOD, and Dy!* She was an Instrument of *Satan*: It was the *Devil* that put her upon giving that *Cursed* and *Bloody Counsel* to her Husband. The *Devil* would perswade Men to think of getting out of *Affliction* by Sin; --- yea, & to Dy *Sinning*; --- that the last *Act* which they do before they go out of the World, should be to Commit some *Great Sin* against the Glorious *GOD*. He knows, This will render

render them, *unfit to Dy!* — Thus the Devil says, **Murder, & Dy!** --- *Stab thyself, --- Shoot thyself, --- Choak thyself, -- & Dy!* The Devil is therefore said to be -- Joh. VIII. 44. *A Murderer.* Yea, Satan has a most *peculiar Hand* in the perpetration of this Crime: As is evident from the *strange manner*, how sometimes it is accomplished: --- by *Drowning*, in a *small Puddle* of Water; -- *Hanging*, upon a *small Twig* not enough to bear the weight of a Man; -- or, with *Knees* resting on the Ground. Satan must needs have a great hand --- the *Invisible World* is most sensibly at work, in such things as these! —

II. **Self-Murder** is a very *Great Sin.* Murder is the greatest Sin against the *second Table* of the Law. Tis a great Provocation in the sight of GOD. Hence is that expression in the Scripture, concerning a most Abominable Thing, -- Isa. LXVI. 3. *It is as if he killed a Man* Tis a Sin that Cries to Heaven for Vengeance! --- See *Act. XXVIII* 4. --- But **Self-Murder** is the worst kind of Murder. -- Tis the most *Unnatural!* -- For a Man to Murder a near *Relative*, tis worse than for him to Murder another. And the *nearer* the Relation is, the Greater the Sin, --- Therefore — Tis a most *Complicated Sin?*

THE **Self-Murderer** Sins against the Glorious GOD, in defacing of His *Image*; and in dishonouring of His *Name.* --- especially, if he be a person that has made any pretences to Religion. —

HE Sins against *Himself* --- against his own *Body*, as if *bating his own Flesh*; --- And it may be said unto him, *Thou hast Sinned against thy own Soul.* His *Reputation* also is forever destroy'd.

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HE Sins against his *Relatives*; To whom he causes the greatest *Grief*, and the greatest *Dis-honour*, that can be. —

III. A Wilful & Impenitent **Self-Murderer**, cannot be saved! We are taught. 1 Joh. III. 15. *Ye know, that no Murderer has Eternal Life abiding in him.* Then, most certainly, no **Self-Murderer** -- without *Repentance*; --- which, in many cases, how can it be supposed!

ITS true, The *Elect* of GOD may be grievously *Tempted* unto this Sin. The *Gaoler* was one of those. --- Yea, many of the *Elect* have been so, in the pangs of the *New-Birth*, at their *First Conversion* unto GOD. And some have been so, after their *Conversion*. The *Best of Saints* upon earth, may be so. Of *Job*, I have told you. I may tell you, of *Luther*, --- And of many more --- when the *Devil* has no hope of prevailing, yet he will *Tempt* unto this Crime. He will do it, only to vex and molest the faithful Servants of GOD! --- He therefore *Tempted* our Blessed JESUS Himself unto it. See *Mat. IV. 6.* ---

BUT, *except it be in case of Distraction*; it is a rare thing for Satan thus to prevail over any that belong unto GOD. If he *do*, yet the Execution cannot be so dispatched, as to leave *no space of Repentance*. Therefore, it is very observable, that though we read of some of the *Elect* of GOD in the Scripture, that have been *Tempted* unto this Crime, yet none were left actually to Commit it, but such as we have cause to look upon as *Reprobates*, Were a *Saul*, an *Achitophel*, a *Zimri*, & a *Judas*, any other

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AS for *Secret Things*, and *Extraordinary Cases*, we must leave them with GOD. Nevertheless, it is a clear *Scriptural Principle*, That an *Impenitent Murderer cannot be Saved*. There are some sins, that an *Eled* Person shall be preserved from: Such particularly is, The *Unpardonable Blasphemy* against the Holy SPIRIT. And such is, *Final Impenitency*. Therefore it concerns them that have the *use of Reason*, and know what they do, to beware of this Sin, as they bear any Respect unto the *Salvation* of their *Precious and Immortal Souls*.

IV. *LIFE* is a great *Mercy*. Men should be cautioned against *Despising*, and wilfully casting away the *Mercies* of GOD. *Life* in this World, is an *Invaluable Mercy*: Because, *whilst there is Life, there is Hope*: Eccl. IX. 4. *To him who is joined unto all the Living, there is Hope*. As long as Persons are *Alive*, there is an *Hopeful Possibility*, that they may *Repent*, and *Turn*, and *Live* unto GOD: --- That they may obtain an assurance of an *Interest* in JESUS CHRIST; --- That the *Pardon* of their Sins may be secured. But when *Life* is at an end, there is no *Hope* of *Repentance*, or of getting a *Part* in CHRIST, or of getting *Sin* to be forgiven: We are told, Heb. IX. 27. *After Death the Judgment*. If those things be not made sure of, before the *Soul* of a Man is out of his *Body*, and his *Probation-time* is over, it will be *too late* for ever. So we read; Ma. XXXVIII. 18. --- *They that go down to the pit cannot hope for thy Truth*.

U S E 1. WE may here take notice of the *Folly & Unreasonableness* of those *Temptations*, whereby *Sinful Creatures* are sometimes put upon *Self-Destruction*. --- As particularly, --- That *Fear of Disgrace* in the World; --- For any man to *do himself Harm* for fear of *That*, is marvellous *Folly* ! A man cannot more *Disgrace himself* than by *Committing* such a *Sin*. He leaves an *Everlasting Blot* upon his Name, as long as he shall be spoken of in the world. And there is besides, an *Everlasting Contempt*, which such persons *Dying Impenitently*, must at the *Last Day* be exposed unto : when, besides all their other *Sins*, there shall be *This* alleged against them, *That they were guilty of the most Unnatural Wickedness in the World*. Is it not *Folly* for men to bring upon themselves an *Eternal Shame and Confusion* world without end, that they may escape a *Temporal* !

THUS, when Men shall *do Harm unto themselves* for the *Fear of Want* : It is unspeakable *Folly and Madness* in the Children of Men to do so : Because they do by *That Act*, [*without Repentance* !] throw themselves into that place, where they shall *want every good Thing*; and, *Psal. XLIX. 19. They shall never see Light*. In *Hell* there is the *Want of every Thing*. No *Spiritual Blessings* are there ; No *Sabbaths*, nor any means of *Grace*, are there. No, nor any *Earthly Comforts* neither : Not so much as a *Drop of Water*, to relieve a *Tongue in Torments* there !

THERE is another poor Creature thus *Tempted of the Devil*. *I am a Reprobate, and I am sure I shall*

not

not be saved; and therefore, if I destroy my self, I shall have less punishment in Hell, than if I lived longer in the World. I Answer; Thou canst not know thy Reprobation. It is not GOD, but Satan, who tells thee, That thou art a Reprobate. Thou art not sure, that thou shalt not be Sav'd. The Lord says no such thing unto thee; but says, Isa. XLV. 22. Look unto me, All the ends of the Earth, and be ye Saved. Be it how it will with thee, Do thy self no Harm: Thou mayst, for ought any one can say, yet be Saved for ever. Nor is this true, that thy Damnation will be the less, if thou Destroy thy self. For Damnation and Punishment in Hell will be the greater, and the deeper, according to the Aggravations of the Sins which have brought the Sinner thither. Now **Self-Murder** is a Sin so heinous and Aggravated, that if thou Dy Impenitently under the guilt of it, thy Damnation will doubtless be the greater for it.

IT may be said; I will Repent, and Pray for the Pardon of my Sin, before I do it. I Answer; What a Delusion of Satan! I have read indeed of a Philosopher, who called upon his Gods, and so threw him self into the Fire to his own Destruction. But canst thou think, That GOD will hear such Prayers? No, --- Psal. LXVI. 18. If I regard Iniquity in my Heart, the Lord will not hear me. If thou comest before GOD, with bloody Resolutions in thy Heart, GOD will not accept of thy Prayers. He says, Isa. I. 15. When you make many Prayers, I will not hear; your hands are full of Blood. Nor can this be called, Repentance: For

a man to *Confess* a Sin, and be Resolved still upon the *Commission* of it ! No, 'Tis he *who Confesseth and Forsaketh, that shall find Mercy.*

USE 2. HENCE it is an EVIL THING to SPEAK FAVOURABLY, either of **Self-Murder**, or of **Self-Murderers**. There have been those who have undertaken to justify **Self-Murder** in some cases. [See Voet. vol. 4. *Disp. de læsione sui-ipsius.*] Pagan Philosophers taught, That it was lawful for Persons to *Murder themselves*, that they might save their Reputation ; or prevent falling into the hands of their Enemies. — Famous the Story of *Lucretia*. —

IN what we call, The Second Book of the *Macabees*, we find celebrated an Action of one *Rasis*, for which the *Jews* cry him up as a *Martyr* ; but *Austin* censures him for a Criminal **Self-Murderer**, with Reasons that cannot be answered.

YEA, some *Christians* have cried up those, who to save their *Chastity*, and so themselves, from *Disgrace*, have destroyed their own Lives. And the crying up of such a *Fact*, has given occasion unto many others, to become guilty of that *Horrible Thing* : that **Unnatural Sin**. But, must *Saul's Self-Murder* be lawful too ?

TO extol the *Persons* of **Self-Murderers** to Heaven, is an Evil and a Dangerous Practice. We should rather leave *Secret Things* unto GOD, and unto the Discoveries of the *Great Day* ! Indeed, if a Mans Life and Conversation were as *becomes the Gospel*, we are not positively and ab-

solutely

solutely to say, *That he is Damned*, though he killed him self: Because we know not but that he might be at *that Time* under some *Distraction*: And it is not Impossible, but that GOD may suffer *Satan* to Possess, and Torment, and Kill the *Bodies* of some, whose *Souls* may yet be *Saved* in the *Day of the Lord*. Yet on the other hand; If there were no sign of *Distraction*, appearing before they went to *Destroy themselves*, nor any Evidence of *Repentance* after such attempts; we should not say, *Such Persons are gone to Heaven*; Lest by being *Over-Charitable* to the *Dead*, we become *Cruel* to the *Living*. The saying, *Such Persons are Saved*, may Occasion and Encourage others to do the like, and the *Everlasting Destruction* of *Bodies* and *Souls* follow upon it,

USE 3. BEWARE of this Iniquity.

ONE would think, there should be no great Need of such an EXHORTATION; To call upon men, *To do themselves no Harm*! Since there is in every man, a Principle of *Self-Preservation*. Yet there is too much *Occasion* for it. One **Self-Murder** makes way for Another, *Sauls* did for that of his *Armour Bearer*.

IT is a Lamentable Thing, that in a *Place* of so much *Light*, and *Profession* as *This*, it should be said unto a **Self-Murdering** Devil; — *Thou shalt Perswade, and Prevail also!* — That in such a *Place*, there should be any Need of insisting on such a Subject! — Yet there has been so; and there is! Above four Years ago, I saw Occasion to insist on a subject of this Importance,

because within the space of but *Five Weeks*, there had been *Five Self-Murders* ! The Lord Knows how many others may be Tempted at *This Time*, unto the like. I am not without Apprehensions, That the Bloody *Lion*, who goes about seeking whom he may devour, may be let loose among the Flock ; And therefore I thought it my Duty to withstand him, with the *Sword of the Spirit, which is the Word of GOD* ; Not knowing, but that I may by such means rescue Poor Creatures out of his hands !

MY Advice on the Occasion is This.

First. BE *Humbled* in the sight of GOD. Be *Humbled* for *All* thy Sins. --- And be *Humbled* under *Temptations* to *This Sin*. --- Be *Humbled*, as long as thou hast a Day to Live. Because they have not been *Humbled*, *Satan* has been let loose upon some with greater Violence. When a Sin has been *Repented* of, there will not now be so much *Danger* of that Sin, as there was before.

Secondly. BEWARE of *such Sins* as may Provoke the Holy and Righteous GOD, to leave thee unto *This* most Horrid Evil.

BEWARE of *Pride*. When Men will rather not be at all, than be what GOD would have them to be ; What Cursed *Pride* is that !

THIS Produces *Murmurings* at the Providence of GOD ; and causes People to say ; 2 King. VI 33. *What should I Wait for the Lord any longer ?*

BEWARE

BEWARE of *Self-Confidence*. Be sensible of thy Weakness ; *Let him that Stands, take heed lest he fall.* Be not *Confident* of thy own Strength to Encounter the *Adversary*. If GOD should let *Satan* loose upon thee, he'll be too hard for thee.

BEWARE of an Heart glued unto *the World*. When *the World* is a Mans Idol, he will rather part with his very Life, [*with his own hands give it away !*] than part with *the World*.

BEWARE of *Unbelief*. --- Distrust not the *Fatherly Care* of thy Heavenly Father.

BEWARE of *Despair* ; 1 Thes. V. 8. *Putting on for an Helmet, the Hope of Salvation.* Say not, *The Day of Grace is over with me.* --- Say not, *I have Sinned Unpardonably !* --- Vain Imaginations.

BEWARE of the more *Heinous Crimes* ; which are in a special Manner GOD-Provoking Evils. The *Sins against Nature* are so. Some that have been Guilty of such Sins, in Secret, and have not Repented of them ; GOD has for such Things left them to *This*, which is a *Sin against Nature* too ! [See *Voetii Disp.* ubi supra.]

THERE are other *Atrocious Crimes* ; whereof This has been the Consequence. --- *Judas* and *Pilate*, are two fearful Examples of it !

Finally ; BEWARE of *Backslidings* from GOD, and from good Beginnings in Religion. Remember that Word ; Hos. VIII. 3. *He hath cast off the thing that is Good ; the Enemy shall pursue him.* Some have left off Prayer in their Families ; Left off their Attendance on Lectures ; Left off Godly

Godly Exercises which they have been used unto. Therefore the *Enemy* of their Souls is let loose upon them ; and he *Pursues* them, even to *Self-Destruction*.

Thirdly. RESIST the Tempter. Tis the Counsil ; Jam. IV. 7. *Resist the Devil, and he will flee from you.*

-- How, Resist Him ? Do it by Crying to GOD. -- If the *Avenger* pursue thee, fly to a CHRIST, as the *City of Refuge*. Resist the Devil ! -- the next Words are, Draw nigh to GOD.

BUT then, Employ the Word of GOD, for the *Resisting* of the Temptation --- It was *Luthers* Method. --- Yea, our JESUS has given us a Pattern of it ; --- *It is Written !*

DO one thing more, Discover the *Temptations* of the Devil. Make a *Discovery*, not unadvisedly unto all the World ; but unto some *Faithful Minister*, or unto some other *Able Christian*. One that cut his own Throat a while ago, said before his Expiration ; O ! *That I had Told, how I was Tempted ! If I had, I believe I should never have come to This !*

Fourthly. ABOVE All, a True Faith is to be Laboured for. By Faith Embrace an offered SAVIOUR ; This will keep thee from the *Destroyer*. Being by Faith, safe in the Hands of thy Saviour, the Devil shall not pluck thee out of those hands. Tis directed ; Eph. VI, 16, *Above all,*

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all, take the shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked One. As by Faith we obtain a Victory over the World ; [1 Joh. V. 4.] So we obtain a Victory over Satan too. He has not such Power over a true Believer, as he has over others.

ACT Faith on the Victory of thy SAVIOUR over Satan ; Hoping and Looking for a share in That !

AND by Faith, Look up unto thy SAVIOUR, as unto one who knows how to Succour the Tempted. —

Boston, 23. D. V. m.

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